

THE NUR AF' SHAN

VOL. VIII

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No 34

FOREIGN TELEGRAMS.

London, Aug. 12.

The battleship *Tsarevitch*, which is damaged, the *Novik* and a destroyer have arrived at Tsingtau, whither the German cruisers *Bismarck* and *Thetis* are proceeding from Chifu. Another Russian destroyer has reached Shanghai, and reports four more men-of-war off the Saddle Islands. It is not known what has become of the remainder of the squadron, but they are believed to have returned to Port Arthur.

It is understood that Germany will insist upon the undamaged vessels quitting Tsingtau in twenty-four hours.

Reuter's correspondent at St. Petersburg says that the Japanese cruiser *Kassuga* was sunk in the last naval battle.

A Washington telegram says that the Japanese action over the *Rechtelini* is regarded as a serious breach of neutrality, and the United States will undoubtedly do its utmost to prevent incidents breaking the agreement of the Powers relative to China.

London, Aug. 13.

Reuter's correspondent at Tokio says that the Japanese naval casualties on the 10th instant were 170.

Reuter's correspondent wires from St. Petersburg that the Russian protest against the seizure of the *Rechtelini* by the Japanese is supported at Peking by France and Germany.

The *Askold* has reached Shanghai damaged.

Reuter's correspondent at Chifu says that the Chinese Admiral cleared for action when he summoned the Japanese destroyer to bring back the *Rechtelini*. The Chinese Admiral informed the Japanese destroyer when it entered that the *Rechtelini* was dismantled. The Japanese replied that they had no intention of attacking it.

Details of the naval battle off Port Arthur are still most obscure, but it seems that there was a general running fight, the Russians steering for neutral ports with the Japanese at their heels. The *Pobieda*, *Retsian* and *Tsarevitch* are badly damaged.

London, Aug. 13.

Reuter's correspondent at St. Petersburg says that the Russian reply to the British representations regarding the sinking of the *Knight Commander* has been delivered. It is couched in a most conciliatory tone.

London, Aug. 13.

A manifesto issued by the Tsar announces the birth of the Grand Duke Alexis, and calls on all subjects to pray with him for the prosperity of his first son.

A bulletin issued last night states that the condition of the Empress and the infant *Tsarevitch* is very satisfactory.

London, Aug. 13.

The Lords and the Commons have passed the Anglo French Convention Bill.

A vivid despatch, sent before his death by Admiral Matusevitch, relates how the Russian fleet broke out from Port Arthur.

The *Tsarevitch* was so badly damaged in the prolonged fighting on the 10th instant that she was unable to keep company with the rest of the squadron, and was attacked at nightfall by the Japanese torpedo-boats. At daybreak she found herself off Tsingtau, where she took refuge.

London, Aug. 15.

The Russian cruiser *Novik* was not injured, and none were killed on board. She coaled and left Tsingtau on Friday morning and was sighted on Saturday between Shanghai and Nagasaki. The *Askold* lost fifteen killed and fifty wounded, and was pierced by nearly two hundred shells.

Admiral Togo's squadron was practically uninjured. The battleship *Mikasa* suffered most but remains in the fighting line. The total Japanese casualties were 197.

Admiral Kamimura's casualties were slight.

There is much rejoicing at Tokio over the naval victories.

Reuter's correspondent wires from Tsingtau that the *Tsarevitch* bore the brunt of the fighting and was terribly punished. She lost fifteen killed and forty-five wounded.

General Alexieff reports that the Japanese are besieging Port Arthur in immense force. After a fifteen hours' battle they occupied the mountains of Tukushan and Siaohushan on the night of the 9th instant.

London, Aug. 15.

The Tantai of Shanghai has notified the *Askold* and *Gromboi* to leave in twenty-four hours. They have demanded time to repair.

A telegram from Tsingtau says that the flags off the *Tsarevitch* and three other Russian warship have been hauled down in the presence of the German Governor.

It is semi officially announced at Berlin that the Russian warships at Kiaochau have been ordered to dismantle as they are unable to put to sea within the prescribed time.

London, Aug. 16.

Standard and *Morning Post* telegrams from Berlin state that it is understood that the decision to disarm and intern warships at Kiaochau for the remainder of the war was fully approved, and indeed desired, by Russia, and was first submitted to the Kaiser for ratification.

Reuter's correspondent at Kiaochau says that the Russian warships have been dismantled.

It is officially stated at St. Petersburg that the losses of the garrison at Port Arthur between the 8th and the 10th instant were 255 killed, 1,588 wounded and 34 missing.

London, Aug. 16.

The British Ambassador at St. Petersburg to-day handed to Russia a protest regarding the treatment of neutral ships.

London, Aug. 15.

Parliament was prorogued to-day.

London, Aug. 16.

It is stated at St. Petersburg that the impending manifesto from the Tsar on the occasion of the birth of the *Tsarevitch* will include the abolition of the knout for exiles and of corporal punishment generally.

EDITORIAL NOTES.

"For whatever the world may fancy,
And whatever the world may say
Of our nineteenth century progress,
Of a new and better way—
Still it takes a soul to save a soul
Now, as in the olden day."

We present our readers in other column with a brief Synopsis of a lecture on *The Code of Hammurabi and Old Testament criticism* by Prof. Kelso. It will interest some of our readers to know that Prof. James Kelso is the eldest son of the Rev. A. P. Kelso M. A. Principal of the Saharanpur Theological Seminary, now on furlough. The Rev. James Kelso D. D, having carried off the highest honors in America, went to Germany and there also distinguished himself by taking the first place in his class. He is now Professor of Semitic Languages in the Western Theological Seminary in Allegheny, Pa, U. S. A.

The discovery of the *Code of Hammurabi* has caused no little excitement in Theological circles. Some writers hastened to the conclusion that the laws of Moses could no longer be regarded as inspired, others welcomed the discovery as a decisive rebuttal of the destructive criticism of the day, which insisted that the Pentateuch and Joshua could not have been compiled in the age ascribed to Moses, but were written at a late period in Jewish History, not many centuries preceding the Christian Era.

The Code of Hammurabi has compelled a reversal of this judgment.

The *Arya Patrika* has a wonderful faculty for drawing big conclusions from small premises, and what is worse, wrong conclusions from its own false premises. In the number for July 30, page 5, the editor concludes that the ideal of marriage is being ignored by the women of the West because forsooth in the *Lady's Realm*, Lady Arabella Romilly advocates free love. Then he goes on to say "The woman of the East forms a perfect contrast to the women of the West in this respect." As well might one conclude that the fact that so many Hindu women are kept in seclusion the women of the East are in accord with Lady Arabella Romilly, that "no absolutely love-inspiring woman loves but once &c"!

Such methods of reasoning are simply capricious and altogether misleading. The women of the West and the women of the East alike are usually faithful to the instinct of true love, and the fact that some women fall from this high and holy dignity of virtue proves nothing in regard to the mass of women. The habit of comparing a few of

the best women of the East with a few of the worst women of the West as the *Arya Patrika* does in the following lines is most reprehensible. He says:

"The woman of the East forms a perfect contrast to the women of the West in this respect. Even in the present degraded condition, the Hindu woman can rise above these low planes and soar higher than the western woman can possibly." This praise for India's womanhood may be doubly deserved, but the covert thrust at the virtue of western womanhood would be contemptible if it were not inspired by blindness of ignorant prejudice.

There was never a man with a cooler head and a more self-possessed mind than the late D. L. Moody, the greatest evangelist of the 19th century. And yet Mr. Moody was truly an enthusiast, a spirit-filled man, who never undertook a duty into which he could not throw his whole soul. He liked to see others enthusiastic in their work. Here is what he says on the subject:

"A good many people are afraid of the word 'enthusiasm.' Do you know what the word means? It means 'In God.' The person who is 'in God' will surely be fired with enthusiasm. When a man goes into business filled with fire and zeal, he will generally carry all before him.

In the army a General who is full of zeal will fire up his men and will accomplish a great deal more than one who is not stirred with the same spirit. People say that if we go on in that way many mistakes will be made. Probably there will. You never saw any boy learning a trade who did not make a good many mistakes. If you do not go to work because you are afraid of making mistakes, you will probably make one great mistake—the greatest mistake of your life—that of doing nothing. If we all do what we can, then a good deal will be accomplished.

You can not find a person in the world who has been greatly used of God, who has not been full of enthusiasm. When we enter on the work in this spirit, it will begin to prosper and God will give us success."

Would that we were all more enthusiastic, men and women in whom the spirit of God works mightily.

"A business man in giving instructions to a book-keeper concluded with: 'Now do not be afraid to ask me for further help. I will give it gladly. But—do not wait until you are all tangled up before you come to me.' This was one of the little sermons from secular sources that can be gleaned on all sides, if our minds are but open to receive them. Our Lord and Master stands ready to help us keep the pages of our Life-book unspotted. He has signified his utmost willingness to assist us. But alas! for the many Christians who allow themselves to become 'all tangled up' with the world, the flesh and the devil before they cry to him for aid! Perhaps we grow careless because we know how ready he is of access. Perhaps we forget him utterly till we stand confronted with the consequences of our wrongdoing or lack of attention to his affairs. Then we call mightily, and he comes. He sets straight the tangled matters and starts us again on a fresh course but—our book of Life is blurred and marred and imperfect because of mistakes that need not have been made."

SYNOPSIS OF A LECTURE

ON

THE CODE OF HAMMURABI

AND

OLD TESTAMENT CRITICISM

(From The Presbyterian.)

Archæology has once more waved her magic wand, and a law-giver hoary with the centuries steps out before us. Hammurabi and his code carry us back to the third millennium before the Advent.

"This discovery has restored to us a long lost civilization. We see a land teeming with a large population, and hear the busy hum of industry.

"To the historian of antiquity the code of Hammurabi is a priceless treasure, giving him a picture of remote civilization such as he never has possessed.

"The Old Testament scholar naturally asks whether this discovery touches his science at all. Does it in any degree illumine the dark and difficult questions which Higher Criticism has propounded? Does it modify the reconstruction which she has attempted with such self-confidence?

"The field of Higher Criticism is comprehensive and this science deals with many questions which ought to be kept separate. There is the division of the Pentateuch into sources, J, E, P, D, and H. Archæology has not thrown, and is not likely, to throw any light upon this problem.

"But critical reconstruction has gone deeper than this. Tradition represents Moses as the law-giver of the Hebrews and the founder of their religion. The school of Graf and Wellhausen has rejected this tradition in toto. To the prophets of the eighth century, according to this school, belongs the honor of being the founders of the Hebrew religion. The 'Prophets and Law,' not the 'Law and the Prophets,' is the true order, they say. But the discovery in Elam of the block on which is the code of Hammurabi has dealt a finishing blow to this assertion.

"There are three codes of law in the Pentateuch, according to the modern view—the 'Book of the Covenant' (Exodus 20-23); the 'Priestly Code,' found in the latter part of the Exodus, in Leviticus and in Numbers; and the 'Deuteronomic Code,' in Deuteronomy.

"If the Book of the Covenant be compared with the Code of Hammurabi the resemblances, both formal and material, are remarkably striking. The civil and criminal procedures of the two are almost identical. At the same time the historical background of the two codes is absolutely different.

"The Code of Hammurabi reveals a complex civiliza-

tion. Society is highly organized and differentiated into many classes. We read of sailors, soldiers, farmers, and artisans of various kinds, and are surprised to find even the fees of surgeons prescribed.

"The Covenant Code reveals a semi-nomadic stage of society. The word city does not once occur in it. The school of Wellhausen asserts that these laws originated in the days of David. They existed at least a millennium before the days of the Exodus. To categorically assign them to a late age is arbitrary. Tradition, from time immemorial, has attached these laws to the name of Moses, and now we discover that this tradition does no violence to historical perspective.

"The conclusion of the whole matter is as follows: The material and formal resemblances of the Book of the Covenant and the Code of Hammurabi point unmistakably to the antiquity of the Sinaitic legislation. The difference in the historical background points clearly to the semi-nomadic environment in which, according to tradition, the Book of the Covenant was born." The correspondent of the Presbyterian remarks:—

Professor Kelso does not presume to say that Moses was familiar with the Code of Hammurabi, but calls attention in his paper to many statutes contained in the Pentateuch which are almost identical with those relating to similar subject in that Code. They seem to have been common to several of the Eastern civilizations, and, as suitable to the period and the needs of the Hebrew people, were incorporated by Moses, under the guidance of Divine inspiration, in the Book of the Covenant."

The Book of Peace.

THE Bible which we read is a Book of Peace, and its message has often, like the Master's "Peace, be still!" to the troubled waters, brought comfort and rest to many a weary, restless soul. Even its very presence as a book has in some instances been enough to drive away fear. An instance of this was recently given in the *Sunday School Times*. It was the story of a Texas "ranger," or mounted policeman, who was tracking some cattle-stealers over the prairie. He had ridden hard all day, and as the night approached he came upon a place where smoke was curling from the ground, indicating a "dug-out" where somebody was living. Riding up to the entrance he called out, "Halloa!" and then asked where there would be a chance of getting lodging for the night, and was told "Forty mile ahead of ye." The answer came from a tall, grizzly, red-headed old man, who, as the ranger began to move on, asked why he was going further at that time of night, and said, "Take your critter down there in the hollow and tether it, and come in here." Thinking it safer to trust himself with this rough companion than to risk the forty



miles riding, he did as he was told, and stepped into the dug-out, scanning, as he did so, the old man and the surroundings. Two bowie knives and two pistols were hanging at the old man's belt, and a rifle was standing against the wall. The ranger, too, was armed with pistols, which were buckled round his waist. The old man began to question the visitor as to his business, who was, however, very reluctant to tell the truth, for fear that his host might be in league with the robbers of whom he was in search. His comfort was not increased when presently another tall rough fellow appeared, likewise armed with knives and pistols. To him the old man said: "Son, this 'ere feller happened by jist 'fore night, and I gin him welcome." The son had brought in a rabbit which he at once prepared for cooking, while the visitor watched every movement of his strange hosts, and kept his hand on a knife which he held in his shirt. The meal having been prepared, each of the feasters helped himself, dispensing with plates and other ordinary dinner utensils. Having finished, the father rose and took from a shelf an old mustard box, and looking at the ranger, said: "Stranger, we goes to bed right arter supper. Before we does, we allers reads outen this 'ere little book. The old woman died and left us two year ago. Son reads outen this every night, 'cause it was heru. She allers read outen it. It was her onlyist book she brought when we moved outen here. We is been powerful broke up since she took sick and died. When we reads outen her book, somehow it 'pears like we ain't so lonesome, and it keeps us from losing heart about her." The son, taking the book, sat down by the fire, and read a chapter by its light, and then handed it back to his father, who carefully replaced it in the box.

A wonderful effect was produced by this simple incident. Pistols and knives were forgotten, suspicion was dispelled as being quite out of the question in the presence of the little Bible, and the ranger laid himself down on a pallet on the earthen floor and soon slept in peace, assured that no harm could come to him from these rough men who held so much in veneration the departed wife and mother and night by night sought the guidance of the book which was her only legacy.

Is there another book in all the world of which we could imagine that it would have such an influence as that well-thumbed Bible? It may be that some of us—members of the I.B.R.A.—have not yet discovered the secret of that power of the Book. There is a verse in which God says: "Ye shall find Me when ye search for Me with your whole heart"; and it may be that if we read our daily portion with the conviction that there is something in it which we have not yet discovered, we shall be led to search diligently until we find it.

EMINENT CHRISTIANS IN JAPAN.

The Christian community in Japan has already furnished a cabinet minister, two judges of the Court of Correction, two speakers of the Lower House and two or three assistant secretaries, as well as a series of members of the administrative courts judges of the Court of Appeals.

In the present Parliament 13 members of the Commons and the speaker are Christians. One of them was chosen by a majority of 5 to 1, and represents a strongly Buddhist district.

The Christians are likewise represented in the navy, where the two chief men-of-war have Christian captains.

Of the great Tokyo journals, three are in the hands of Christians as managing editors. The most important of the asylums of various kinds are controlled by Christian directors.

THE ROMANCE OF ANTARCTIC EXPLORATION.

D.R. OTTO NORDENSKIÖLD'S STORY.

(From a Home Correspondent.)

"... Andersson came upon a well-preserved fossil flora from the Jurassic Period, which proves that the vegetation at that time was the same as that of India."

To hear Dr. Otto Nordenskiöld, at a meeting of the Royal Geographical Society, London, on March 21st, make the above statement after having spoken at length of the terrors of Antarctic cold and the sufferings entailed by the fierce storms and blizzards which sweep across the Antarctic Continent, compelled the thought that this is indeed a topsy-turvy world. But there, on the screen, lighted up by the intense rays of the lantern, were what looked like beautifully preserved fronds of ferns: the massive, jagged rocks, the great fields of snow and ice, and the dazzling whiteness of the Antarctic world seemed, indeed, to dissolve into the luxuriance of tropical vegetation, it was, to the mind's eye, no longer the South Polar region, but India. Dr. Blanford, whose geological work in India and the East is well known and highly appreciated, supported Dr. Nordenskiöld's statement, and discussed the period to which the fossil belonged. "There seems to be no doubt that there was once vegetation where now we see nothing but ice." Dr. Nordenskiöld also discovered a number of miscellaneous bones of vertebrates, among others the remains of a penguin larger than any species now living. These bones, together with the leaf impressions, led him to remark: "This discovery proves for the first time that in the South Polar regions, as has long been known to be the case with regard to the North Pole, a warm climate, with luxuriant vegetation existed at a—in a geological sense—recent period."

It is but a few months ago since the news was cabled from Santa Cruz that the Swedish Antarctic Expedition had been rescued from peril and danger and was being brought back to the world of humanity by the Argentine frigate, *Uruguay*. Stories of startling adventures and of peril, and narrow escapes became public property. It is little wonder that when the Royal Geographical Society, of London, secured the presence of Dr. Nordenskiöld himself, the leader of the Expedition in order to hear from his own lips the account of his extraordinary experiences, the Lecture Theatre at Burlington House should have been crowded with an interested audience.

The story, modestly told in excellent English, proved that the descendants of the hardy Norsemen of old were not lacking in courage and perseverance in the face of disappointment and danger. It is not given to every explorer even in the Antarctic, to be amazed by the appearance, at two different times, of human beings in these desolate solitudes; to imagine that a strange new race had been discovered, and then to find in the strange creatures, "black from head to foot, having, moreover, long black hair hanging down over their shoulders, and black bushy beards," two fellow voyagers in the good ship *Antarctic*, who had months earlier tried to join Dr. Nordenskiöld's camp, but had not succeeded and had been overtaken by the winter. Every ingenuity the mind of man could devise had been adopted by the wanderers to meet the dangers and terrors of perpetual darkness and cold, and though, as Dr. Nordenskiöld remarked, to all appearance they belonged to one of the lower types of men that live in the natural state they had succeeded in preserving their lives. Even the dogs took fright at the forbidding looking black figures.

Of the arrangements made by these interpid men to face the Antarctic winter, the lecturer gave some particulars. Round about their tent they built a stone wall, and covered the whole with tarpaulin; when this structure was covered with snow the inside temperature was only a little below freezing point. Their fireplace was a huge preserved meat tin; their fuel, seal blubber, but without wick. Their menu consisted of a small portion of bread every day and a cup of brown liquid, supposed to represent coffee; once or twice every week they had preserved meat or fish, otherwise they were dependent on the flesh of seals or penguins to which they took salt water as a form of condiment! During the long, stormy winter, these detached members of the expedition had often to remain for days together in their sleeping-bags in utter darkness. One sail-needle had been carefully treasured, and when daylight came once more it had to be shared in turns by each man for the repairing of his garments.

The second experience of a similar kind occurred in a most remarkable manner. The little party of explorers, expecting at any time the coming of the *Antarctic* to carry them northwards to warmer climes, had been amazed to meet the officers of the Argentine frigate, who had come to their rescue but had brought no news of the *Antarctic*. A few hours sufficed to make the needful preparations for a return to civilisation, and Dr. Nordenskiöld was in the midst of preparing a report which he intended to leave behind for the guidance of the Swedish Relief Expedition as to the best means of discovering the fate of those on board the *Antarctic*, when an unusual noise, wild yells and cries, gradually resolved itself into one great shout of "hurrahs," and the Captain of the unfortunate *Antarctic*, with five of his men, weather-beaten and disreputable of garb, stood before the Doctor. After an absence of two years, here they were again—turned up in the middle of the night succeeding the day upon which we had received intelligence causing us to despair of ever seeing them again. They had reached us at the very juncture when relief and rescue were offered to us, and in which they, too, would now be able to share, though the narrow escape they had from death, in reaching us just in time, makes me shudder even now."

The sinking of the ship *Antarctic* was a serious loss and was fraught with great danger to those on board. She was rammed by a huge iceberg which had a long projecting ice-foot under the surface of the water. This struck the ship from beneath and broke the keel, fore up the bottom planking, bent the propeller shaft, and so severely compressed the after-part that the timbers gave way and let in floods of water. All efforts to save the ship eventually proved useless; it was impossible to use the engine, and with sails alone the ship was unmanageable in waters so crowded with ice. Furniture, food, and the collections were removed from the sinking ship, and ere long she disappeared into her watery grave. Then came a terrible journey of twenty-five miles, which took sixteen days and nights to cover, and taxed the strength of the survivors to the utmost. They had to drag three large boats and an exceedingly heavy consignment of goods across very uneven ice, and when the end of the journey was almost in sight, one of the terrible Antarctic gales sprang up, which swept away their possessions, the men only escaping with their lives.

Of the almost overwhelming hurricanes which prevail in the Antarctic regions, and which caused so much havoc to the Swedish expedition, Dr. Nordenskiöld gave a vivid word-picture. "Everything outside is calm," he remarked, "but the barometer is seen to be falling rapidly. Suddenly it stops. One becomes conscious of a slight mistiness in the south-west, then come a few violent gusts of wind,

and within the space of a few minutes the hurricane is upon us in all its fury. The atmosphere has become so thick with fine snow that it is impossible to see more than a few paces ahead. Snow comes driving into the house, and settles everywhere. To be outside the house is an impossibility; the wind takes away one's breath, and the sharp crystals of snow sting one's face beyond endurance. The velocity of the wind increases to as much as 70 or 90 miles an hour, and causes formidable disturbance and destruction. Stones pelt upon the walls of the house, and even heavy articles are shifted from their places. When all was calm again, we were obliged to use the brief intervals of fine weather in searching for articles that had been blown away. On one occasion, the roof of the observatory had been transported 1,000 feet through the air, and then dashed in pieces against the rocks. After a very severe storm we made the disagreeable discovery that our largest boat had been carried along the shores for 100 feet and demolished against the ice crags."

The house to which the Doctor referred was constructed at Stockholm for the use of the Expedition; it had walls of boarding separated by an air space and lined both inside and out with tar-board. One large room occupied the whole breadth of the building, and was flanked on either side by two smaller ones, three of which served as bedrooms and the fourth for a kitchen. A large garret extended over all the rooms. The lecturer told his audience that when it became necessary to kill penguins for food, the task was a very unpleasant one, owing to the resemblance they bear in behaviour to human beings, and because "one comes to regard them almost as companions in the solitude of those regions." Seal-flesh, however, was found to be much more tasty than the hard, dry flesh of the penguins. The periods of constant darkness seem to have been very trying to the members of the Expedition, and they found that the best way to overcome the disagreeable effect of perpetual night was to keep themselves as busily employed as possible. The romantic story of how the Captain of the unfortunate ship *Antarctic*, and five of his men were saved in the nick of time from starvation and death in the solitudes of Far South, is just one more verification of the proverb that Truth is stranger than Fiction.

C. & M. Gazette.

At a recent meeting of the Asiatic Society of Bengal in Calcutta, T. H. Holland exhibited a meteorite which fell with the meteor seen in Eastern Bengal. The stone weighs 622 grammes, and is covered with a thin black crust formed by the fusion of the rock during its rapid flight through the air. Several Stones were known to have fallen with this meteor, and the complete investment with fused crust of the one exhibited shows that fusion of the surface occurred after the break up of the meteorite.

It is said that in France 88,000,000 picture postcards pass through the post office annually. That country takes the lead of all others, Austria-Hungary coming next, with 31,000,000. The total in circulation throughout the world in one year is said by experts to be 2,360,000,000.

The human lungs usually contain about one gallon of air.

For every suffering heart there is at hand or can be found some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—John White Chadwick.

HIS GIFT.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord.

He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel he laid it on the plate to aid the Church militant in its fight against the world, the flesh and the devil.

His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he had a gin rickey at the Queen's, and his friend had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, gave him a nickel tip when he brought back the change.

A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity.

He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon.

Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the One who puts the stars in order and by whose immutable decree the heavens stand.

Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the Church that represents upon earth the Church Triumphant of the Great God the man gave the nickel to.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—Toronto Star.

A HUGE MECHANISM.

The champion timepiece of the universe will be at the St. Louis Exposition. Its bell has an avoirdupois of 5,000 pounds, on which will be struck the hours and seem hours with a hammer weighing 125 pounds. Its dial 112 feet in diameter, and its twelve numerals 15 feet in length. Its minute-hand is 70 feet long, the point moving 5 feet per minute. Its mechanism includes an immense hour glass, larger by one hundred times than any hitherto made, reversing at the first stroke of the hour, the sand completely run out, for turning at the following hour stroke. A globe 30 inches in diameter revolves each 24 hours, the band of which is the equator, with divisions in hours, so that daylight and the time all over the world may be seen at a glance. Nothing of its magnitude has ever been manufactured, the clock proper being sixteen times larger than ever before attempted. It will be enclosed in glass and its mechanism fully exposed to view, and will doubtless be a prominent and attractive feature among the thousands of impressive, quaint, original and interesting exhibits in the immense collection of foreign and domestic curios.

How often has a touch, or friendly grasp, made weakness strength, and gladness brought where gloom before held sway. 'Tis no vain gift, this power to brighten and to bless. Let us then all employ this gift in his dear name who "touched the bier" and dried a mother's tears.

THE COMING OF SORROW.

BY LUCY V. CRISS

Could'st thou return,

Oh, treasured season of sweet converse,

Which filled the life with gladness unalloyed;

Then no sad thought crept in to mar;

No darkened cloud of doubt or fear

Seemed gathering near.

Then stealthily came the changing scenes, the darkness void,

And lo, my heart was sad, alone,

Bereft of one whose loving presence

Unceasing thoughtfulness and care had given.

My soul is plunged in solitude

Which ne'er before had sorrow known.

'Tis now that friendship's sacred help draws near,

And shares the painful loneliness;

Yet with all that sympathy would willingly bestow,

There is a depth it fails to calm.

Far back in deep recesses of the inner self

Unveiled, there still remains an aching hunger

No human love can reach to soothe.

'Tis Christ alone who holds the key

And knows the balm that's needed there;

Yes, he can fathom every depth

And mold the hidden brokenness

To perfect harmony.

LET HIM IN.

BY ANNA HUBER KENT.

Let the blessed Savior in,

Let him cleanse your heart from sin;

Let him give you joy and peace,

Let him bid your unrest cease.

Let him come and with you dwell,

Let him in, and all is well,

Let him in to help and bless,

Let him save you from distress.

Let him in to be your friend,

That he may from foes defend;

Let him in and bid him stay

Till this life shall pass away.

Then when life on earth is done,

And the victory has been won

Over death, the grave, and sin,

He will let you enter in

To the mansions in the skies—

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